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For the Herald and Journal.

TIRE NOT!

BY F. A. CRAFTS.

That toil is sweet, how hard so'er it be,
Which gath'ers fruit unto eternity;
The seed that sows the seed of life, brings
To make the sower and the reaper sing.

How long the darkest storm will roll away!
How light the burden of life's sunny day!
How long the spirit long with sorrow bowed,
How fair the smile on the receding cloud.

For the Herald and Journal.

FOREIGN CORRESPONDENCE OF THE PRESBYTERIAN.

A VISIT TO ENGLAND.

Disseminating Chapels—Church Country—Whitefield's Tabernacles—Rev. Mr. Jay—London—Huntington's Chapel—Shakespeare's House—His Birth-place—Remains, &c.

Dear Sir—In my last some reference was made to the English Dissenters. The Dissenting chapels (for so their places of worship are called, the term church being very unwisely, I think, conceded altogether to the Establishment) are, for the most part, very plain and unassuming edifices. This is the case, not only in England, but in Ireland and Scotland also. Even the chapels occupied by large and wealthy congregations are constructed with very little taste, and as little regard to comfort. This is owing, no doubt, to the force of habit. They are, for the most part, the work of the hands of the poor, and the small pulpits, just large enough for one person, with a sounding-board over it, and either left the whole interior unpainted, or of a dark yellow, or of a brownish brown color; and so they go on. The clerical and the gown are as indispensable as the Episcopal churches. The only minister, Presbyterian or Independent, we have heard since we landed, who was without the gown and bands, was the Rev. Dr. Wardlaw, of Glasgow. I could wish that the simple Geneva gown had been retained in the United States. Every chapel has a clerk, whose duty usually forms the story of the pulpit, and who gives out most of the hymns, leads the singing, except where there is a choir, and publishes the notices. In our treatment of strangers they are on a par with the churches of the Establishment. In both, strangers are obliged to wait at the doors, or in the aisles, until the service has progressed to a certain point, when the pew-openers conduct them to seats. In churches where the sittings are all rented, some provision may be indispensable in order to prevent the congregation from being excluded from their pews; and a more surely better to reserve certain seats, slightly situated, for the accommodation of strangers, than to subject them to the annoyances of the present practice. It is certainly revolting to Americans, who are trained to welcome strangers to their house of worship with all courtesy and hospitality.

The Rev. James Hamilton, of London, the author of *Life in Earnest*, and some other very good works, has a large congregation, and is an animated and earnest preacher. The sermon we heard from him was more in the tone of the American pulpit than most of those to which we have listened. It was well digested and carefully written. Dr. Campbell, the editor of the *Christian's Penny Magazine*, who has long occupied a prominent and influential position among the dissenting ministers of the metropolis, is the pastor of one of the "tabernacles" built by Whitefield. His numerous flock embraces a large number of Sabbath school children. He is a faithful and impressive preacher. The quiet dignity of Dr. Lefchild's manner, and the gravity of his discourse, reminded me of the Rev. Dr. Baxter. He took occasion in the course of his sermon, to reiterate against the repetition of the Lord's prayer as an habitual form, and to condemn, in strong terms, the practice of teaching children, indiscriminately, to repeat it. His remarks on the former head could be well appreciated by those who knew that, in the Church of England, this prayer is constantly repeated four or five times in the service, and that if children were trained to address God as their "Father," they would come, insensibly, to consider themselves as renewed persons, and as being actually adopted into the household of God; whereas they should be taught that they were, by nature, rebels against God, and that it was their duty to seek the influence of the Spirit, in order that they might become His children.

The hope of seeing and hearing the Rev. William Jay, induced me to travel a good many miles of our way to spend last Sabbath at Bath. It so happened that his pulpit was given for the day to a deputation from the Free Church of Scotland, who are collecting funds in England in aid of the Foreign Missions of their Church. Mr. Jay, now seventy-eight years of age, is very much such a man as you would expect to find in the author of the *Morning and Evening Exercises*. It is impossible to see him without being impressed by his venerable appearance, or to spend an hour with him without feeling the charm of his cheerful, benevolent, and conversational conversation. He told me he had preached three times since the previous Sabbath. Going in the evening to Lady Huntington's chapel, we heard one of the best sermons to which we have listened since we left home, from Dr. Henderson, one of the Scotch deputation, whose name, as an author, is familiar to your readers. The number of congregations in this connection is sixty or seventy. Lady Huntington, supposing she had a right, as a Peeress of the realm, to erect a chapel, and employ a chaplain, wherever she had a residence, was in the plans, that she might thus plant an evangelical mission among them. With this view she came to Bath, and erected the chapel above mentioned, in which there was not a single pulpit where the gospel was preached. Her dwelling was attached to the chapel, and is still used as a parsonage. The pastor, Mr. Owen, resided in the South Sea Islands, through the kindness brought home by Capt. Cook and his companions, her ladyship, when on her death-bed, gave those Islands in charge to her chaplain, Dr. Haines, and enjoined him to have the gospel

sent to them. This explained what, to me, had always appeared remarkable in the history of the London Missionary Society; to wit, not merely the fact that the Islands should have been selected as the field of their first mission, but that Dr. Haines should have persevered for so many years, and in the face of so many discouragements, in pressing their claims upon the Society and the Christian public, to the neglect of other fields much larger, and apparently more accessible. The results (save as blighted by French cupidity and bigotry) have shown that a more than human influence was thus impelling Dr. Haines and his coadjutors to the conscientious and effective fulfillment of the sacred trust confided to them by the Countess of Huntingdon. It is probably known to you that a court of law of length decided against the right of this excellent and noble woman to erect chapels, and that, in consequence, she and two of her chaplains publicly seceded from the Established Church. The financial affairs of the body are managed by a self-perpetuating Board of Trustees. Their creed is Calvinistic. They have a theological academy at Cheshunt, near London, of which the Rev. John Harris, D.D., the author of *Mammon*, is the Principal.

My letter, as you perceive, is dated at Stratford-upon-Avon. This is a quiet, cleanly village, about thirty miles east of Worcester, where Charles I. sustained his last and greatest defeat by Cromwell. It has a world-wide distinction as the birth-place of Shakespeare. In passing an old two-story frame house, now black with age, the lower part of which, as the spikes attest, was once used as a butcher's shop, (for that was his father's occupation in the latter part of his life,) the traveller's attention is arrested by a sign bearing this inscription: "In this house the immortal Shakespeare was born." The chamber in which this important event took place cannot be identified. The owner of the house directed, in his will, that the property should be sold on the death of his wife. This contingency having occurred, it is to be sold in September next. Some English nobleman, or more probably, the British government, will become the purchaser. It was visited by between nine and ten thousand persons last year.

Shakespeare's remains (he died April 23, 1616) are deposited in the chancel of the large and beautiful parish church here. A monumental slab, admirably executed, is inserted in the wall opposite the tomb. The slab which covers the tomb has this inscription, written, as is believed, by the bard himself, and placed there by his direction, from a horror he entertained of having his bones disturbed by resurrection men:

"Good Friend, for Jesus sake forbear
To digg T—E dust Encloused Here;
Blest be T—E Man—spares T—Es Stones,
And curst be He—moves my bones."

Three or four miles from here is the large and valuable farm of Sir Thomas Lucy, still in possession of the family, where Shakespeare, in a youthful frolic with some companions, stole the deer—a freak which compelled him to fly to London. Arrived in the metropolis, necessity led him to accept the situation of call boy in the theatre; and twelve or thirteen years after he first appeared before the public as a dramatic writer.

For the Herald and Journal.

FINANCIAL—HOME MISSIONS, ETC.

Brother Stevens,—You, as Editor of the Herald, have frequently spoken to the Methodist community, on the subject of our ministry, pointing out defects, dangers, remedies, &c., all of which have been well, because needed. Still, I think the subject is not exhausted, nor is it less important now, than last year, or any other time in the past. May I speak some of my thoughts upon the subject of our itinerancy? And if so, I hope my brethren in the ministry will not take amiss any degree of plainness which I may use. I will particularize.

1. To a great extent, compared with the original intention and practical character of our ministry, we are *Itinerant* only in name. That is, we are liable to be removed from our stations—(circuits are among things that were)—every year at its termination, and must be so at the end of two years at the farthest. So far we are itinerant, and no farther. In other words, we are practically settled ministers for one or two years. Our Orthodox and Baptist brethren are not more so. They have their parishes; we have our stations—only another name for the same thing. How far this is wrong I will not say. It may be important, necessary, right, as it now is; but if so, there is something else important, necessary, and right, which we have not only left out, but which we have been neglecting, and that is something wrong. That our stations are necessary, I do not deny; and that, generally speaking, they afford as much work as one man can perform, is true. The fault is not here; it lies in the fact that we have nothing else but stations; and so long as this is the case, we shall be as powerless as others, in reaching the masses—the under-strata of society, which somebody, I mean some Christian denomination, ought to reach, convert, and elevate. It is my solemn, sorrowful opinion, that we are losing our hold on the people, the masses, if you please, every day. Certain I am, if the Methodist ministry had been circumcised as they now are, twenty-five years ago, they never would have found me, and many more now in heaven, and on their way thither, in the region where I awake to conscious being. We never went to the church or the ministry; they had to search us out among the hills and in the wilderness. They had to climb hills and encounter unfrequented ways—glens and glades—and all the circumstances of obscurity and poverty, to find us out. But they found us, for which we do thank God along the eternal ways. To do so, I repeat, they had to mount horse and travel a circuit and visit the sparsely settled neighborhoods; and preach in school-houses, in kitchens, in groves, and wherever they could find a place. And now for the result. While some of their brethren were serving the large congregations in towns and cities—and this I say was important—these other men of sacrifice and of God, were gathering the lost sheep from high-ways and by-ways, caring for their souls, and leading them to Christ. While the rich had the invitations of mercy and the warnings of wrath, the poor also had the gospel preached to them. How is it now? We are serving the rich—the good-livers—and the fashionable, &c., but we are neglecting the poor—and what is worse than all the rest, while we have nothing but stations, and pews and churches, and their concomitants, we are compelled to do so! But we cannot abolish our stations—never. What then? Why,

2. We must fall back on the good old circuit system in the shape of *home missions*.

Let from three to six or more towns be united in a circuit, and a good man, in every sense, be appointed to labor on it, sustained by an appropriate fund of one, two, or three hundred dollars, as circumstances shall demand and warrant, from a Home Mission fund, and this with what he would naturally receive among the people, would save him from want and suffering, while like the fathers of the Methodist ministry, he would be searching for the neglected and lost. Cannot this be done? I believe it can, because I believe first, our people who now enjoy the abundant privileges of our strong stations will be glad to create and supply such a fund as I have supposed; and second, I believe we have ministers who are willing to toil upon circuits that thereby they may save some from the perils of the second death.

After all, Br. Stevens, my plan may be defective and indefeasible, but still the great remains—the masses in town and country, in the length and breadth of New England, are neglected—are not reached by our system now operates—and they are perishing. Something must be done, and *done by us*, or God will give the glory of what we have esteemed our mission, to another people.

A MEMBER OF THE N. E. CONF.

AUGUST 12.

For the Herald and Journal.

MAY CHRISTIANS MARRY UNBELIEVERS?

Is it not too common among us? Can any consistently renounce the world, the flesh, and the devil, and choose an unconvinced partner? What concord hath Christ with Belial, or what part hath he that believeth with an infidel? Is it "in the Lord" to marry one in the broad way? How many, think you, have been hindered?—how many drawn back to perdition? Do Christian parents look into this subject as they ought?—Have there been any who have dedicated their children to the Lord, and then sell them to servants of sin and Satan?

Do ministers do their duty in this respect?—Do they enforce the apostolic injunction, "Be ye not unequally yoked together with unbelievers"? Are Methodist ministers determined to discourage our people from marrying persons who have not the form, and are not seeking the power, of godliness? Is not the voice of God and the church, one and the same in all ages, on this point? Are there none to answer? INQUIRE.

For the Herald and Journal.

CHRIST THE GREATEST OF ALL TEACHERS.

As a Teacher, no other being that has ever lived on earth, bears any comparison to Jesus Christ. At the time of his transfiguration, when Moses and Elijah appeared in radiant glory with him on the Mount, Peter says to our Savior, in behalf of himself and his fellow disciples, "Let us be in here three tabernacles, one for thee, one for Moses, and one for Elias;" but a voice from heaven is heard, declaring, "This is my beloved Son; hear him." The attention of Peter, James, and John, was turned away from those ancient prophets who had been among the brightest luminaries of the church of God, who had been as flames of fire, and whose words burned, as their prophecies and teachings fell upon the ears of the people—I say, the attention of the three disciples was turned away from them, to Christ, the greatest of all teachers, they were directed to "hear him."

Our Savior had an advantage over every other teacher, in that, he "knew what was in man," could read the hearts of his hearers, saw every secret spring of action, knew just what chords to touch, and when to touch them. He was ever ready to seize hold of passing occurrences, in the natural, political, and social world, wherewith to illustrate and enforce great moral and religious truths. The sower going forth to sow, the corn springing up from the ground, the flowers blossoming, and the trees putting on their foliage, the birds flying through the air, the chickens gathering under the wing of their mother, the burrows of the foxes, the architect building houses, the ploughman holding the plough, the beating of the tempest, and a band of thieves breaking into a dwelling—all these events, and many more, were made subservient to moral instruction, by our Savior. Truly, "never man spake like this man."

Ask Nathaniel, to whom Jesus said, "Before that Philip called thee, while thou wast under the fig-tree, I saw thee;" ask Nicodemus, who visited the Savior by night, that he might converse with him respecting the deep mysteries of God; ask the woman of Samaria, who declared she had seen a man that told her all things that ever she did; ask Mary, who sat at Jesus' feet, and drank in his blessed teachings; ask the twelve apostles, who, during the three years of his ministry, hung upon his lips, devoting with eagerness every word that escaped therefrom; ask Zacharias, who ran up as a sycamore tree that he might gaze at him as he passed by, and afterwards gladly entertained him at his house; ask those disciples, whose hearts burned within them, as he talked to them on the way from Jerusalem to Emmaus, expounding in all the Scriptures the things concerning himself; ask the poor publicans, and sinners, to whom he discoursed at various times upon the glories of his kingdom; ask even the haughty Scribes, and Pharisees themselves, who found it impossible to entangle him in his words, and they will all unite in saying, "Never man spake like this man!"

No wonder that the people were astonished at the doctrines of Jesus, and said, "Where hath this man this wisdom, and these mighty works?" for, "he taught as one having authority, and not as the Scribes." No wonder that the Jews marvelled, saying, "How knoweth this man letters, having never learned?" and that the officers responded, "Never man spake like this man!"

Although it was not the main design, the principal object of Christ's appearance on earth, to be a Teacher, yet, in connection with his great work of mediation, he did teach as never man taught. "The Spirit of the Lord God was upon him, appointing him to preach good tidings unto the meek, to proclaim the acceptable year of the Lord, and the day of vengeance of our God."

O, who is there that has not, at times, wished that he could have followed this wonderful personage, over Judea's hills and plains, when he tabernacled among men? Who does not secretly wish, at times, that he could have seen the person of the Son of God, gazed upon his love-beaming countenance, heard his blessed voice, and with his hand affectionately clasped in the hand of Jesus, listened to his glorious instructions? But, "blessed are those who have not seen, and yet have believed."

The teachings of Christ are left on record, the gospel of his grace is contained between the lids of our Bibles, his last will and testament has

been handed down to us, while his ministers, speaking in his name, proclaim the messages of his love. Hallelujah! the "good news and glad tidings" have reached our ears!

What teacher like unto the Lord Jesus Christ? Read his golden rule, his summing up in few words the two commandments, his parable of the good Samaritan, his pointed rebukes to the proud and haughty, his sympathizing expressions to the afflicted, his descriptions of the final Judgment, and his farewell conversation with his disciples at the Feast of Passover. Read, also, his beautiful Sermon on the Mount. No human productions are at all comparable thereto. Christ's teachings tower up high above the teachings of all others; for "in him are hid all the treasures of wisdom and knowledge," and "it has pleased the Father, that in him should all fulness dwell."

Wm. C. W.

Gilmanton, N. H., Aug. 1847.

For the Herald and Journal.

KIDDER'S BRAZIL.

The "Sketches of Residence and Travels in Brazil, embracing Historical and Geographical notices of the Empire and its several Provinces," in two volumes, with pictorial illustrations, by the Rev. Daniel P. Kidder, is an interesting and valuable work. The easily accessible sources of information relative to that extensive and rising empire, on our own continent, appear to have been quite limited, and not very reliable, hitherto; the present work, therefore, was a desideratum to the reading public, and consequently has been extensively circulated. The author has taken pains, and given us a large mass of authentic information, concerning that country—information obtained either directly from personal observation public documents, or some other unquestionable sources. He travelled extensively in Brazil, as a missionary, and consequently, became somewhat familiar with the manners, and customs, the moral, literary, and religious condition of the inhabitants, together with the climate, government, physical condition, and resources of the country, and gives us ample details on all these points. He opens with a view of Rio de Janeiro, and vicinity, giving a sketch of its early history, and various other interesting details; he then proceeds down the coast, and visits the southern province of St. Paulo, and after making numerous observations there, he returns, and proceeds north along the coast, visiting the most important places, and giving an account of each province, as he passes, continuing around the whole line of coast to the mouth of the river Amazon, which he enters, and ascends to the city of Para, where he continues about two months, surveying the city, and vicinity, and accomplishing the objects of his mission. From this point, he gives a view of the interior Provinces, and after returning to Rio, he speedily closes his sketches, by his unexpected return to the United States. One of the most interesting features of the work is the view which it gives of the religious state of Brazil. Though Roman Catholicism is the religion of the State, and the religion of the people, it evidently has but a feeble hold upon the higher classes, and even upon the popular mind; its institutions are superannuated; "waxing old," and seemingly almost ready to "vanish away." There appears to be but very little in the way of an extensive, wide-spread distribution of the Holy Scriptures, and religious tracts, and of operating either directly or indirectly, in various other ways, to spread the true religion in that interesting country. It is certainly a matter of deep regret that such was the state of our Missionary Treasury, as to render it necessary to abandon the mission to Brazil; and it is earnestly hoped that the time is not distant, when Mr. Kidder may be permitted to return, and prosecute his plans for the evangelization of that people. We have recently read his "Sketches," and can assure those who have not enjoyed this treat, that they cannot fail, we think, to be amply compensated, by procuring and reading them without delay. Somewhat recently, a cheap edition has been published, and is for sale at Binney and Othman's, Boston, in two volumes, about 400 pages each, bound in sheep.

Gardiner, Me., Aug. 6th, 1847. M. HILL.

For the Herald and Journal.

FINANCES OF MAINE CONFERENCE.

It appears from the last year's Minutes of the Maine Annual Conference, that the number of ministers who presented a certificate of receipts last year, was 146; the entire claim of these ministers was \$46,733 26; their entire receipts were \$36,732 27, consequently their entire deficiency was \$10,000 99. From the recently published Minutes, it appears that the number of Ministers who presented a certificate of receipts for the present year, or the year which has just closed, was 154; their entire claim was \$51,832 89—their receipts were \$41,305 18, consequently their deficiency was \$10,527 71. The average amount which each effective minister in his Conference received last year, was \$351 59—the present year, \$365 21, which shows that each minister has received an average of \$16 66 more this year, than they did last. The number of members reported as connected with our Church in this Conference last year, was 20,266—the present year, or the year just closed, 19,467; we having sustained an aggregate loss of 799 members. Each member paid last year, for the support of our effective ministers an average of \$1 81—each one has paid the present year, an average of \$2 12; so that each member has paid an average of 31 cents more this year, than was paid last year—which is an encouraging fact.

In the following exhibit of the financial state of each District in the Conference, we present the average amount which each preacher in the District named received during the past, and present year, together with the difference between these amounts. Also we present the average amount which each member of the church on the District named paid during the past, and present year, for the support of their ministers, together with the difference between these amounts. We mean by "present year" the year just closed.

PORTLAND DISTRICT, under the pastoral oversight of Rev. D. Copeland, as P. E. last year, and Rev. Wm. Marsh, this year. Each preacher received last year, \$264 47; this year, \$264 21—26 cents less this year. Each member paid last year, \$2 00; this year, \$2 04—4 cents more this year.

REARFIELD DISTRICT, under the pastoral oversight of Rev. E. Robinson, both years. Each preacher received last year, \$274 21; this year, \$270 40—\$3 81 less this year. Each member paid last year, \$1 58; this year, \$1 81—25 cents more this year.

GARDINER DISTRICT, under the pastoral oversight of Rev. N. D. George, both years. Each preacher received last year, \$318 00; this year,

\$327 72—\$9 62 more this year. Each member paid last year, \$2 17; this year, \$2 00; 17 cents more this year.

AUGUSTA DISTRICT, under the pastoral oversight of Rev. A. Sanderson, both years. Each preacher received last year, \$251 22; this year, \$264 37—\$13 15 more this year. Each member paid last year, \$1 62; this year, \$1 82—20 cents more this year.

BANGOR DISTRICT, under the pastoral oversight of Rev. Wm. Marsh, last year, and Rev. W. H. Pillsbury, this year. Each preacher received last year, \$248 20; this year, \$288 28—\$40 08 more this year. Each member paid last year, \$1 53; this year, \$2 66—\$1 13 more this year.

BUCKSPORT DISTRICT, under the pastoral oversight of Rev. E. B. Fletcher, last year, and Rev. J. Clough, this year. Each preacher received last year, \$206 00; this year, \$223 21—\$17 21 more this year. Each member paid last year, \$1 88; this year, \$2 38—50 cents more this year.

From the above exhibit, it appears that all the Districts in the Conference have made very encouraging improvement in their finances during the year, with the single exception of Portland District; this having stood about still. The ministers on Rearfield District have indeed received less during the year just closed, than they did last year, though each member of the church has paid an aggregate of 23 cents more, which exhibits a decided improvement. Augusta and Bucksport Districts have come up well during the year, and Bangor, remarkably; having made more improvement in its finances, as is seen from the exhibit during the year, than any other District in the Conference. Gardiner District has made very creditable improvement during the year, and as is seen, has paid her ministers better during the last two years, than any other District in the Conference.

In the above exhibit we have called attention to the names of the Presiding Elders, not because we regard them as justly chargeable with the entire responsibility, if any, of the deficiency which may have occurred on their districts, or justly creditable for the entire improvement which may have been made in their districts; we mention their names in this connection because we regard these officers as responsible to a very great extent. It is true indeed that the other preachers on the district are responsible; that stewards, leaders and members, are responsible, but we know of no officer that is in a condition to do so much to bring up our finances to the state in which they ought to be brought, as our Presiding Elders. They can do this by arranging the work on their Districts with a view to this end—suggesting financial plans—delivering quarterly exhortations and sermons, and holding all other officers on the District to a rigid fidelity in this matter; and besides it is an important part of their regular official work as pointed out in the Discipline, which instructs every Presiding Elder "to oversee the spiritual and temporal business of the church," and "take care that every part of our Discipline be enforced in his district," and surely the part which relates to "raising the annual supplies" is not to be neglected. We do not think that any of the above named incumbents of the Presiding Eldership, have been or are delinquent; but trust they are all operating effectually in this department. We make the above remarks merely in illustration of a principle.

Gardiner, Aug. 13th, 1847.

From Field's Scripture Illustrations.

THE POWER OF PRAYER.

"Give me," said one of old, "a place on which to fix my fulcrum, and I will find a lever to overturn the world." Archimedes could not find it. But the Christian can say, in the language of this same philosopher, on another occasion, and in application to the subject of prayer, "I have found it! I have found it!" The promise of God is that resting place, and prayer is the lever that shall move the moral world.

Matthew 21:21, 22—"Jesus answered and said unto them, Verily, I say unto you, if ye have faith, and doubt not, ye shall say unto this mountain, be ye removed, and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

"THE LORD OF HOSTS IS WITH US."

A timid pilot, who was once bidden by Caesar to launch into the deep, when a fearful tempest was raging, being afraid to do so, the hero addressed him, "Fear nothing, ye carry Caesar and his fortunes!" This little incident may serve to remind Christians, when storms of persecution arise, that they are embarked with Him "who commandeth the winds and the waves, and they obey him," and whose voice may ever be heard above the raging tempest, saying, "Be not afraid, only believe; for lo, I am with you always, even to the end!" Surely, it is not for those to faint, or cover, who fight under the banner of a captain always victorious; and who, if the battle wax hot, and "the enemy comes in like a flood," is able to stretch over them his protecting rod, and effectually say, "Touch not mine anointed, and do my prophets no harm."

Isaiah 54:17—"No weapon that is formed against thee, shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

For the Herald and Journal.

THE METHODIST IRISH IMMIGRANTS.

Mr. Editor,—The few remarks you made in this week's paper, about "Christian immigrants," are "better late than never," perhaps.

In my opinion, the Methodists in New England have not been more guilty of neglect of any one duty, than that of seeking out the non-papist immigrant. After some residence in New York, and seeing many Irish Methodist there, I came to Boston. My surprise was great that no more were to be found in our churches here. I saw one frequent the gallery of the church where I worshipped, for some time. I afterwards saw him distributing Catholic papers. I was moved with sorrow at this, as well as a deep desire to hinder any more from being caught in the meshes of Popery, like him. I found an immigrant and his wife, "just over," in extreme poverty, but both were Methodists. I got the man work; another member of our church, a poor but "Irish heart," did more for him than I. That immigrant came to my class. I urged him to find others; he did, in all, 2, I think; poor and ragged, afraid to come into our carpeted aisles. I urged our minister to visit that Irish class; he did, once. But I found scarce any interest manifested in my undertaking, and being obliged to leave Boston soon after, on my return, after a lapse of several years, I cannot

find one of them. If the "Evangelical" Christians, so called, in Boston, had as much ambition to save poor souls, as they manifest in building fine churches, we should have seen, long ago, at least one Irish Protestant church in Boston, crowded, before this, with the best of Christians; (for though my great-grandfather was an "American," I love my Irish brethren peculiarly.) If some jaundiced-eyed person would read Sargent's temperance tale, called "An Irish Heart," they might become "good Samaritans," instead of growling about things to no purpose.—Governor Briggs says, "an Irishman's heart is a little bigger than his head;" but the Governor does not despise him for that, nor should we.

Boston, Aug. 6. A BOSTON METHODIST.

For the Herald and Journal.

ENGLISH METHODISM.

Br. Stevens,—The public journals of the M. E. Church have frequently applauded and held forth for initiation of our brethren on this side of the Atlantic, the Christian liberality of our English Methodist brethren; especially has Dr. Peck done so in his Almanac for the present year. In Dr. Fisk's "Travels in Europe," we have an account of his being appointed to preach "missionary sermons," in connection with Dr. Bunting, in the town of Manchester. He gives us the result of their appeals to their auditory on behalf of the heathen world, and then remarks, "This is the way they do things here." The year numerous readers may have evidence of the practical regard our British brethren pay to their own favorite proverb ("charity begins at home,") allow me to present them with a specimen of the manner in which "they do things" in Luddersfield, as well as Manchester. I would just say, I had the pleasure of hearing several of those distinguished men, on the occasion referred to below, as Drs. Harris, Bunting, Beaumont, Mr. Dawson, &c. Their pulpit performances were in perfect keeping with their well earned reputation.

RICHARD DONKERLEY.

Little Compton, R. I., Aug. 12.

OPENING OF BUXTON-ROAD CHAPEL, HUDDERSFIELD.

The first sermon was preached on Tuesday evening, July 18th, 1837, by the Rev. Robert Newton, when the collection amounted to £195 11s. 9d. On Wednesday, the 19th, the Rev. James Parsons, of York, and the Rev. Jno. Harris, of Epsom, author of "Mammon," favored us with their valuable services; the former, in the forenoon, when the collection was £169 10s. 10d., and the latter in the evening, the collection being £277 18s. 3d. On Sunday, July 23d, the services were as follows:—

In Buxton-Road Chapel.—Morning, the Rev. Jno. Hannah, the collection £106 10s. 4d.; afternoon, the Rev. Jno. Hickling, the collection £80 17s.; evening, the Rev. Dr. Beaumont, the collection £136 19s. 8d.

In Queen Street Chapel.—Morning, the Rev. G. B. McDonald, the collection £165 4s. 5d.; afternoon, Mr. William Dawson, the collection £102 2s. 3d.; evening, the Rev. W. M. Bunting, the collection £119 5s. 1d.

On Sunday, Aug. 6, the Rev. Jabez Bunting, D.D., preached in the Buxton-Road Chapel, and gathered up the payments amounting to £290 18s. 6d.; making the total amount of collections £1578 18s. 3d., [£7659 40.]—Wesleyan Methodist Magazine.

For the Herald and Journal.

AN IMPORTANT REFORM.

I was well pleased to find, in a late number of the Herald, an article entitled *An Important Reform*. It proposed a reformation in that part of worship now assigned to the choir. I could respond a hearty Amen! I have been a member of the M. E. Church for between thirty and forty years, and have been pained to the very heart, to see the perversion of this solemn and yet delightful part of religious devotion. I consider it a blessing that I have been endowed with the gift of singing, and for many years it has been my lot to lead in this exercise, not only in the social meetings but in the public congregation, some part of the time, and hope that I know what it is to sing with the spirit and understanding also, and when I have seen this part of worship almost wrested from the church, to whom it belongs, and put into the hands of those who often know not God, merely because they are versed in the art, I must call it a perversion of that part of divine worship, and destructive in its very nature to the true spirit of the service.—I have beheld the church for these many years suffering under it, and hardly daring to open her mouth against it. I heartily rejoice that there seems to be a waking up to this important subject, and fully believe that a reformation in this respect is indispensably necessary. I could enlarge upon this subject, but I forbear.

East Lyman, Aug. 10. R. U.

RULES TO BE OBSERVED IN WRITING TO THE EDITOR.

1. Do not jumble subjects together. If you write on business of the Advocate, keep all your items distinct from other subjects. If about the Book Concern, keep it to itself. If a marriage, or an obituary notice, put them by themselves, so they can be torn off, or cut out, without damage to other things.

2. Be sure to write nothing on the back of a page containing a business item, whether for the paper or the Depository, unless your business with one or the other shall occupy all or part of both pages.

3. If brethren do not understand these rules, or will not attend to them, then we request them to write separate letters on each subject they would bring to our notice. Be sure and pay the postage on all not strictly of a business nature.

We beg, we beseech, we entreat, we implore, we do most earnestly request, importune, and supplicate, all and singular, of our numerous, and most respected, and careless brethren, to grant us this one favor, to study the above rules, and never to meditate the grave act of writing to us, without first most soberly and discreetly pinning their right under their eyes, and then doing all we ask with a right earnest desire to do a right thing, in the right way, and at the right time.—Rich. Ch. Adv.

PRACTISING MEMBERS.—As two lawyers were taking gin at one of the "respectable" groceries, a person observed that they were members "of the Bar." "Yes," said the landlord, "practising members."

TERMS OF MEMBERSHIP OF THE M. E. CHURCH.

Several articles which have at various times appeared have induced the writer to submit, with permission, the following query; one obviously important and with a practical bearing. Does the M. E. Church in the U. S. require as a condition of full membership, that the candidate shall not only give satisfactory evidence that he is a Christian, a child of God, and a disciple of Christ, and an assurance that he will endeavor to conform his life and conversation to the discipline of the church, but, in addition to all other prerequisites, that he shall also assent to, believe and hold "The articles of Religion," one and all as contained in the book of Discipline? I know that the Discipline says on this subject, both in the General Rules and in the provision of the General Conference of 1840; but yet the question is an open one.

While his pen is in hand, the writer would append a few thoughts on a kindred subject; and for convenience gives them an interrogating form. Did Christ intend to have a visible organized church on the earth? If He did, what class does He intend shall constitute that church? Is it not the duty of his spiritual children to be members of that visible church? Is it not the birth-right and privilege of his children to be admitted to that church, and enjoy its blessings? Has or has not the Lord called certain individuals to pastors in his church; and do not such pastors rightfully possess the power of granting or denying applicants admission to the church? If that power is not vested in them, where is it vested?—Is it vested anywhere? Lastly, if a person sees and feels it to be his duty and privilege to become a member of any branch of Christ's church, and to secure its benefits, and with that view should make application to the proper authority, giving at the same time suitable evidence that he is a Christian, and that he is desirous of being a member, may he be innocently and rightfully refused?

INQUIRER.

For the Herald and Journal.

THE TRUE EVANGELIST.

"The True Evangelist, or an Inherent Ministry, particularly that of the Methodist Episcopal Church, Explained, Guarded, and Defended, by Rev. James Porter; with an Introduction by Rev. Abel Stevens," is the title of a book of 162 pages, which several of the correspondents of the Herald have justly commended as a book well adapted to the exigencies of the times. The author, in the first four chapters presents the Scriptural authority for an inherent Ministry,—shows its expediency,—meets objections which are urged against it, and points out some things necessary to render an inherent ministry efficient. Having taken this general view of the subject, he proceeds in the three following chapters to exhibit the system of itinerancy which obtains in the Methodist Episcopal Church,—points out some of the dangers to which it is exposed,—describes the kind of ministry necessary to our itinerancy, and concludes in the three remaining chapters by presenting the duties of Local Preachers, Stewards and Class-Leaders, and showing the important relation which each of these official classes bears to the itinerancy. The whole is written in a lively, perspicacious style, well calculated for popular effect; and it appears to us that a wide-spread circulation of this book at the present time, would do the church an important service. If we were certain that the author intended, on the 2d and 10th pages to commend the practice of petitioning the Bishop directly, or indirectly, or through the Presiding Elders, for particular men, we could not refrain from offering a criticism; but it is by no means clear that this was his intention. Having been interested and edified in the personal views of the author, we are commending it to the attention of those who have not obtained it.

M. HILL.

For the Herald and Journal.

WILBRAHAM ACADEMY.

At the recent annual meeting of the Board of Trustees of the Wesleyan Academy, the following preamble and resolution were adopted, and ordered to be forwarded for publication in Zion's Herald and Wesleyan Journal:

Whereas, the embarrassed state of our finances renders liberal appropriations for improvement impossible, and whereas, offers of donations have been made on condition of general and extensive improvement in the condition of the students' rooms and furniture, therefore,

Resolved, That any person or persons making donations to the Wesleyan Academy, for purposes of improvement, shall have the privilege of directing the committee on repairs in the application of their donations, provided the general equality among the rooms be not essentially affected.

M. RAYMOND, Sec. of Board.

Allow me to add that at the time the above was adopted, it was understood that several gentlemen, among the numerous visitors then attending the anniversary of the institution, considered it due the high character of the school that liberal appropriations should be made for the purpose specified, and that at least one of them had offered to give ten to raise a thousand dollars for that purpose. Now, it is hoped that some one, perhaps the gentleman above referred to, but no matter who, on reading the above will forthwith forward for publication in the Herald some proposals, in some other way, may immediately proceed to the accomplishment of the object contemplated. It will be understood that the Trustees would most cordially co-operate in the enterprise, both by private contributions and corporate appropriations, did not the embarrassed state of our finances render such co-operation inconsistent, and indeed impracticable.

M. R.

For the Herald and Journal.

SABBATH SCHOOL CONTRIBUTION.

Br. Stevens.—The ten dollars and eighty cents which you will receive with this, has been contributed by the M. E. Sabbath School in this village, towards the support of the Rev. Mission. With it we wish to make our pastor, Rev. P. Jaques, a life member of the Conf. Miss. Soc.

We have heard of the ignorance and wretchedness of millions of heathen children, in other lands, and whilst enjoying our Sabbath School and other privileges, we pity them, and wish to assist in their instruction and salvation.

The most of the amount inclosed, has been contributed since the organization of our school in May, and we hope to collect in the course of next year a larger sum for a similar purpose.

In behalf of the school,

W. M. WHITEHOUSE, Com. of
JACOB CHASE, Scholars.
RUTH A. GOULD,
HARRIS J. KEAYS,

South Berwick, Me., June 27.

In connection with the above, permit me to assure the dear children of my late charge, of my unabated affection for them, and interest in their school. That the truths I have endeavored to teach them may influence them to give their young hearts to the Savior, that I may meet them in a better world, is the fervent prayer of their late pastor and affectionate friend.

P. JAQUES.

Cornishville, Me., Aug. 12, 1847.

For the Herald and Journal.

STEWARDS OF READFIELD DISTRICT.

Please remember, and comply with the request of your Presiding Elder, published in Zion's Herald of July 28th.

Let his eyes behold a chosen steward from each circuit in his District, and his ears be gladdened with the tidings they bear. Four hours ride from either of your houses, will bring you to the chapel at N. S., and there you will find one or two brothers, ready to provide for you, and the faithful beasts who bore you over the rough and rocky roads.

Brothers, let us pray God to quicken us as the discharge of every duty incumbent upon us as Christians.

followers, and while we pray, let us act as though we had faith, at least in the language we utter. If the District steward does not take the Herald, the preacher should notify him of this meeting, and he cannot come, send a substitute. Twenty-two in number form a full board; brother, fill your place.

A. J. AX.

Readfield District, August 14th, 1847.

WESLEYAN UNIVERSITY.

The annual examination of the under graduates of the Wesleyan University commenced on the 29th of July, and was conducted in the usual manner. All the classes were examined in the studies requisite to their promotion in the collegiate course, and the senior class with special reference to the attainment of the Baccalaureate degree. Each student passed under a particular review, and a distinct report of each was made to the Faculty.

It is always more agreeable to praise than to censure. Consequently the published reports, containing names of students, are sometimes indiscriminately favorable to any institution; so that, to some degree the public have come to consider them as the representations of interested friendship, rather than accurate and sober statements of truth. It is our design, however, to state the exact truth, in now expressing our unanimous conviction of the very thorough and energetic manner, in which, in the several departments, instruction is communicated, and discipline enforced. The closest scrutiny is extended by the Professors and tutors to each individual student; they make themselves fully acquainted with his habits and attainments, take a kind, personal interest in his welfare, and no one escapes their solicited notice. The character of the under-graduates in their respective studies was manifest; they seemed to be at home in their textbooks, and their recitations were prompt, decided, and accurate. Shades of difference were observed, and a few were plainly deficient; but the general part acquitted themselves in a manner alike honorable to themselves and the institution.

The rhetorical performances, such as we witnessed, were in good taste. The Latin and English compositions, submitted to the committee, evinced study and reflection, and in several instances were indicative of original and sterling talent. We were particularly pleased with the declamations at the exhibition of the sophomore and junior classes; the style of speaking was natural, graceful, and spirited. The marked decorum of manners exhibited by the students in the recitation rooms, the chapel, the private rooms—indeed throughout the college and in the city—was a subject of frequent comment, not only among the committee, but other gentlemen visiting the University.

But what, as Christians, afforded us the highest satisfaction, was the evidence of a high moral and religious sentiment pervading the college society. It would send a thrill of joy through the whole community, and especially the thousands of families who are looking to this institution as the future residence of their sons, in the pursuit of a classical education, could they be impressed with the scene we witnessed, at the general religious class-meeting, on Monday evening previous to the Commencement. The members of the graduating class, nearly all of whom are professors of religion, took a prominent part in the exercises, and related, in some particulars, their experience. Some had been converted while at the college; some, instead of backsliding, as they feared when written, had obtained a higher enjoyment of grace, and some had been called to the holy ministry—all were rejoicing to consecrate themselves to the service of Christ. The venerable President and other instructors were with them, speaking of the deep things of God, and encouraging them to go on to perfection. Truly it was a heart-renewing and refreshing season.

On Tuesday evening Professor Holdich delivered an Address before the Beta Kappa Society. The subject was, "The Elements and Sources of Truth." It was treated in a metaphysical manner, but of profound, elaborate, and brilliant. It was particularly gratifying to strangers from a distance to have an opportunity to hear this distinguished divine.

The exercises of the Commencement were eminently satisfactory to the committee, and were listened to with great interest by a numerous and intelligent audience. The general style of speaking was unaffected, dignified and forcible. There was a marked abstinence from the usual allusions to classical mythology, illustrations being drawn chiefly from history, science, and revelation. Good taste and elevation of sentiment characterized the entire exhibition, while not a few flashes of original genius gave promise of future distinction.

At 5 o'clock an interesting address was delivered before the Literary Society, by Rev. Dr. Matthews, of New York. The evening was passed in company with the graduating class, the Alumni, the Faculty, and members of the Corporation, and invited guests, ladies and gentlemen, at the hospitable mansion of Dr. Quinn.

Upon inquiry, we learn that the number of graduates from this college, during the fourteen years of its existence, including 21 who received the degree of B. S., is 330. A few have deceased, but it is pleasant to reflect that all the graduates have made known at the University, had Jesus Christ. The greater part of the Alumni are now occupying public stations of usefulness. Nearly one hundred are ministers of the gospel, about the same number are professors or teachers in colleges and academies, thirty-six are lawyers, three are Presidents of colleges, four of five are editors, eight or ten physicians, and one a missionary to China. The immense growth of the denomination with which the college is connected, and the consequent multiplication of literary institutions in all parts of the country, to meet its demands for education, have made requisition for the services of the young gentlemen graduating here, as soon as they have received their degree, and some have been engaged long before they have finished their studies.

The Wesleyan University has now gained an elevated position among the literary institutions of the country. The halo of great names, of the dead and the living associated with its history, the celebrity of its President, whose high worth is acknowledged at home and abroad, the distinguished ability of the elder Professors, and the masterly energy and activity of the whole Board of Instruction, a well-selected library and philosophical apparatus, the present character of the students for devotion to learning, their enterprising and well-furnished literary societies, the goodly fellowship of the Alumni, occupying stations of rank through the country, the ascendancy of the religious sentiment in the community, the presence of the spirit manifested in revivals of religion, baptizing the young minds that are to give type and impulse to the coming generation, all conspire to make it a place of great attractions in the view of the world, and to give it the high rank of education, and appreciate the harmony of true science and pure religion.

To all families in the region connected with this institution, desiring to give their sons a public education; and especially to all the young men who come to enter college, we desire emphatically to say—Turn your attention to the Wesleyan University; contemplate the far-famed beauty of its situation, more beautiful than any through which the waters of the Connecticut are gliding; the facilities afforded for a thorough education, the refined society of the neighborhood, the reigning influence of religion, the high and growing rank of the college, and the peculiarly advantageous position it offers for entering upon useful and honorable career, after the usual course of study is finished—and judge, whether you can find, viewing everything, a more desirable situation in which to secure the real objects of a collegiate course. The institution now numbers one hundred and twenty-five on its catalogue; we hope to see twice that number in a few years. Parents, teachers of academies, ministers of the Gospel, friends of the University, shall not our hopes be speedily realized?

GABRIEL P. DISNEY, Chairman, New-York.
HARVEY C. WOOD, Springfield, Vt.
WILLIAM T. HARLOW, Provincetown, Mass.
A. J. SKELTON, Troy, N. Y.
WILLIAM M. RICE, Philadelphia, Pa.
JOHN W. MERRILL, Lynn, Mass.
CHARLES K. TRUE, Secretary, Lowell, Mass.
Middletown, Conn., Aug. 5th, 1847.

SWISS EVANGELICAL SOCIETY.—This institution, which was established in 1831, in view of the wants of the Canton of Geneva, soon extended its efforts to France, and during the last twelve years its labors in that field have been eminently successful. To carry on the work more vigorously, they have divided it into five departments:—Evangelization in the Canton, Worship in the Oratory Chapel, the Theological School, Preaching, and Colportage in France. The Society is mostly composed of men of high standing, who can devote much time to this good work, as well as large sums of money.

HERALD AND JOURNAL.

WEDNESDAY, AUGUST 25, 1847.

CAMP-MEETINGS.

A FEW WORDS ABOUT THEM.

We have announced numerous camp-meetings for the season, and if we can judge from many indications, they are anticipated with more than usual interest. There are many sober objections to these extraordinary occasions, but such objections, in our view, are readily obviated by suitable caution in locating and suitable wisdom in conducting them. We have much forbearance for the prejudices of our brethren of other churches who have never witnessed a camp-meeting. Had we not seen them conducted most successfully, under proper circumstances, we should be inclined to the same unfavorable opinion of them. But our eyes have beheld and our heart feels their blessedness. We are heartily favorable to a limited number, if rightly distributed and carefully located. Though the original causes which originated them amidst the sparse population of the western wilderness do not exist in our denser community, yet we see not why, with the qualifications mentioned, they may not be continued among us. The Jews spent annually a week or more dwelling in tents, in celebrating their Feast of Tabernacles. Why cannot the modern people of God?

But it was not our intention so much to argue the question of their propriety as to submit a few practical suggestions to those who may attend them.—How shall we render them most profitable? We reply,

1. Carry thither the guilt of no unsettled difficulty with your brother. Settle all misunderstandings.—"First be reconciled to thy brother, then come and offer thy gift."—Matt. 5:23. If the expense and other things may be incurred by going, is due to your neighbor for unpaid and pressing debts, don't go, but rather toil at home. Be honest if you would be devout. "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me;"—a most significant passage!

2. Carry no anxious cares with you. So arrange your business and domestic affairs that the week can be spent with thoughts only of God and heaven.

3. Propose to yourself some definite blessing or grace to be obtained, according to the necessity of your case. Is it the conquest of a besetting sin—a clearer witness of your acceptance with God—the solution of doubts or spiritual difficulties—the entire sanctification of your heart? Then keep this object specially before your eye. Special occasions should contemplate special results. We lose one half the advantages of our ordinary efforts by their vagueness. Have an aim.

4. Be sure to commune much with God in private. The seclusion of the grove affords a good opportunity for retired meditation and prayer. Without having frequent recourse to these, the excitement of the public and social services may degenerate into a species of mere spiritual dissipation, exhilarating at the time, but without permanent effect.

5. Be sure to get sufficient sleep on the ground; at least your usual amount. The incessant exercises of the day will, in the course of a week, wear injuriously on the nervous system, without this precaution. They are much to be thought that late services are preferable to the necessary repose of the night.—Languor and reaction must follow such imprudence. Keep strictly the rules about retiring to rest.

6. Let no one who is subject to what are called nervous diseases go; and few who are affected by any other diseases which are liable to be exacerbated by exposure to the weather, or by great mental excitement, should go.

7. Too many preachers should not go. Half the number usually present could do all the work, aided by the local preachers, exhorters, and leaders who usually attend. The absence, too, of many preachers from their regular posts of labor is no small loss to the church. Some arrangement should be previously made among the brethren of the ministry, to obviate or at least lessen this disadvantage.

8. Brethren who go to these meetings to preach, should guard against a besetting temptation, viz., to preach themselves and not Christ. Go not to display your powers on profound subjects, or in elaborate efforts not directly appropriate to the occasion. Let every thing be made to bear right on the object before you. Experimental and practical topics should be the chief subjects of discourse; doctrinal ones should be admitted only so far as they are necessary to illustrate or enforce these.

9. Let not any degree of mere visible excitement be taken as the standard of success. Think not the occasion a failure if this be not great, nor successful if it is great. If God comes in the mighty rushing wind, so be it, and let all the people say, Amen!—but if he speaks in the still small voice let us be equally grateful.

We hope this season of our Feast of Tabernacles will be the most memorable one in our history.—May the Spirit descend and sit upon the people as in cloven tongues of fire.

AN IMPORTANT REFORM.

The reform in church music now agitated in this city has produced no little interest among our readers. We shall hereafter publish a number of communications on the subject. Our evangelical churches cannot but feel that it is a most important and salutary movement, and all good amateurs who love genuine and devout music in our churches, will concur in the measure, as no small advancement in the use of the art. Indeed, so far as we have been able to learn, the strongest advocates of the reform are found among professors of music and leaders of choirs.—What man in his senses can prefer the isolated and factitious performances of a choir perched in a distant part of the chapel, to the full, soul-stirring melody of a whole congregation? Some of the artificial societies of the science may be lost, in the latter case, but we are infinitely more than compensated for them by the fuller power and sublimer spirit of the latter.

The necessity of the reform is unquestionable.—It would be folly to question it. The only question is the practical one. How shall it be effected? The great mischief of most reformers is the attempt to accomplish too much. We have known several efforts to introduce the change now proposed, into individual churches, and they have failed, chiefly by their precipitancy. We must approach the result gradually, if we would secure it at all. How shall we do so?

1. The first step, it seems to us, should be the use by the choir of the most popular tunes—we use the word, of course, in its true sense—tunes which are most familiar, and most relished by the mass. These are decidedly the best, among our religious as well as secular melodies, and no harm would ensue from a somewhat frequent repetition of them, until our congregations should be trained to the proposed change.

2. Formal notice should be given (and repeated until successfully) by the pastor, of the desired change. The people should be exhorted to provide themselves and their families with Hymn Books. A discourse or two from the pastor, on the design and proper character of sacred music would help the object, and

the exhortation to the people to sustain it should be repeated Sabbath after Sabbath, till no longer necessary.

3. The choir should be gradually diminished, till but three or four persons remained in it—enough merely to lead in the singing and sustain the different parts. When any one vacates a seat in the orchestra, let it not be filled again, and if good singers could be induced to leave their seats and take positions in different parts of the congregation, to co-operate with the choir in the change, it would facilitate it much. The choir should be thus reduced till, as in the Scotch Kirk, only a precentor, or leader, remains.

We only throw out these suggestions as our first thoughts on the subject. Whatever course is taken, it should be settled, that it shall be accomplished. 2. That it must not be sudden, but approximated.—Meanwhile, now that the subject is under agitation, is the right time to begin.

RAILROAD TO THE PACIFIC.

If we hesitate yet about the immediate practicability of this stupendous scheme, we freely declare that we do believe in its final practicability, and that the date of its commencement is not far off. We have received a letter from Mr. J. Plumb, who, in 1836, first directed public attention to the project, calling attention again to it. Mr. P.'s exertions were so far crowned with success as to obtain from Congress, during the session of 1837-8, an appropriation to defray the expense of commencing an experimental survey of the first link in the chain, viz., from Lake Michigan to the Mississippi River. The survey was made, (in 1838,) as far as the amount appropriated would reach, under the supervision of the Secretary of War—and the report of the engineer proved highly satisfactory. When this project was originated, the public voice was generally opposed to it—on the ground, as alleged, that the work was premature.

Although convinced, himself, that the objection was founded in error, resulting from ignorance of the facts in the premises, Mr. P. resolved, (as the only thing he could do,) to "bide his time."

The time he thinks has now arrived. The public is now in favor of the prosecution of the work; and great interest is manifested throughout the country, to see something done respecting it.

He assumes that the construction of this road would ensure the following most desirable results, in addition to many others but little less important—say nothing of those incidental advantages which it is impossible now to foresee or estimate; but which all past experience has proved to be inseparable from the completion of a line of railroad upon any great thoroughfare.

1. It would be the great highway of the world, over which the trade of Europe and Asia would be transported.

2. It would advance the cause of Christianizing the heathen, a century or more.

3. It would more than quadruple our national wealth. It would secure happy homes to millions now pining in want and misery.

4. It would permanently secure to us the possession of all Oregon and California, which Mr. P. thinks would otherwise be lost to us, and become separate and independent governments.

5. It would save all the expense of constructing any other post road to the Pacific—and furnish the opportunity of erecting telegraphic wires along the line.

6. It would render the journey from New York, or Boston, to the mouth of the Columbia, the work of little more than a week—and, in fine, he thinks it would do more to advance the sum of human happiness and prosperity throughout the world, than most other philanthropic projects put together.

Mr. P.'s original proposition was, that the road should be constructed in the following manner:—

1st. Commencing on the western shore of Lake Michigan, locate the line to the Mississippi, and continue locating it westward, as fast as the Indian title became extinguished.

2d. Appropriate every alternate section of Government land, on each side the line, to a sufficient extent to defray the cost of constructing the road.

3d. Let the minimum price of the alternate sections remaining to the government, be doubled—and thus the road would be constructed for nothing.

4th. Commence the construction of the road at its eastern terminus; and prosecute the work as fast as the proceeds of the sale of the railroad land would warrant.

The first 150 miles of the line—reaching the Mississippi—would traverse a comparatively densely populated country, abounding in agricultural and mineral products.

Arrived at the Mississippi River, the road would enter the heart of the richest and most extensive lead region in the Union—and at a point several hundred miles below the head of steamboat navigation.

The trade of the Upper Mississippi and its tributaries, and the travel of the whole Mississippi Valley, would much of it be diverted into this new channel to the east.

After completing the road to the Mississippi, continue it (across the State of Iowa) to the Missouri River; which it would probably intersect about one thousand miles below the head of steamboat navigation on that stream.

The entire distance from Lake Michigan to the Columbia would be accomplished without the intervention of any stationary power to overcome the grades.

The road, at this moment, would be good stock, as far as the Mississippi; and before it could possibly be extended to the Missouri, the amount of transportation ready to be passed over it, would produce good dividends from the whole line between the Lake and the latter River.

When the road is completed to the Missouri, Mr. P. thinks the increased importance of Oregon and California will be so great as to warrant the commencement of operations, simultaneously, at both the Missouri and Pacific termini of the remaining portion of the line.

The importance of this work, to Boston, is incalculable. Already is she connected with Lake Michigan by a direct chain of Railroads, which will soon be completed. The addition of the first link of the Oregon Road, being only 150 miles in length, would present the spectacle of a direct steam line extending from England to Iowa, passing through Boston.

Some idea of the amount of business which the completion of this 150 miles would divert towards this city, may be inferred from the statement lately published that there is twelve millions of dollars worth of lead ready for shipment at one point alone on the Upper Mississippi.

The number of steamboat arrivals and departures, in a single season, at the Upper Mississippi lead mines, was 717, ten years ago—and they have probably now increased to upwards of one thousand.

We thus give a digest of Mr. P.'s plan, and his reasons for it. We repeat, the design should be assumed as practicable. This should be a settled fact with us. We think, too, that on its scheme of gradually extending the line as circumstances justify, the project will be immediately productive.

We should feel a national pride in such a project, and a national ambition to achieve it.

LITERARY ITEMS.

Mr. Ritchie, of the Washington Union, speaking of his editorial career, says he has been at the laboring oar over forty-three years.

There are 235 public libraries in the United States, which contain, in all, 2,350,260 volumes.

In England, some persons are constantly engaged in writing sermons to sell to clergymen. The following advertisement appeared in a late number of the John Bull:

"Many young ministers, from the press of parochial business, and from inexperience in composition, being sometimes obliged, very much against their inclination, and to the serious injury of their ministry, to copy sermons from books, the advertiser, an experienced clergyman, engages to supply original sermons of good composition, of decidedly evangelical doctrines, and of practical application, on receipt of half a sovereign (\$2.50) each. Persons requiring sermons, may choose their own texts, and need not disclose their names, as the sermons can be directed to a fictitious signature, at any post office they are required to be sent to."

The Rev. Mr. Balfour says that a sign was placed over the door of a building in England, with the following words: "Sermons unprepared for sale here."

The Superintendent of public schools in Kentucky, stated in a speech at Bowling Green, in that State, that in two counties not far distant from that place, it was ascertained by an examination in the Clerk's office, that more than one-half of the males who had married in those counties within the year 1843, had executed their marriage bonds; and that also one-half of their securities in those bonds were unable to write.

CHURCH AND STATE

IN ENGLAND.

An important debate took place in the late British Parliament, which brought out some striking statistics respecting the condition of the national church. The question was respecting a surplus fund, by means of which the commissioners proposed to endow several new Bishops. Mr. Horsemann made the statistical statements, which represented, according to a report in the Puritan, that in the diocese of Gloucester, where there had been an expenditure of 23,000 on the palace of the bishop, there were 97 benefices under 1000 a year, while in the diocese of Lincoln, where there had been a sum of 54,444 expended, there were 218 benefices under 1000 a year; and numbers of their clergy who had received a most expensive education, were receiving less than the masons employed in building the houses of Parliament. Indeed, there were 85 livings, the incumbents of which received only 650 per day. He was one of those who thought that the whole interests of the church ought not to be allowed to centre entirely in the episcopacy. The population of the entire kingdom was 16,000,000. The number of churches and chapels in connection with the church, was 13,624; the number of clergymen were 16,010. Of this number, there were 1,568 who had no duties; there were dignitaries, and heads of colleges, 1,147; chaplains of men-of-war on foreign stations, 372; leaving the total number of the working clergy 12,523. Of this number, 6,850 had charge over one tenth of the parishes in which the inhabitants were under 300 in number; while in a vast number of the other parishes, the clergymen had charge over an immense population, far too great for one individual to superintend. Mr. Roebuck made an able speech to the same effect, and complained bitterly, that these surplus funds did not go to relieve the wants of the people, when multitudes were starving both in Ireland and Scotland.

Our foreign news of last week says that preparations for emigrating to America are still going on to an unprecedented extent, in various parts of Germany.

The honorary title of D. D., was conferred on Rev. William Nast, of the M. E. Church, at the late commencement of McKendree College. Mr. Nast is editor of the (German) Christian Apologist, at Cincinnati.

MACAULEY, the great reviewer, and Edinburgh member of the English Parliament, has failed in re-election.

Our foreign news of last week says that preparations for emigrating to America are still going on to an unprecedented extent, in various parts of Germany.

The last (Abolition) National Era, contains an able and eloquent editorial, in favor of the incorporation of all Mexico into the Union, as a means of preventing the extension of slavery by forming a mass of free South Western States. We may refer to this article again next week.

TEMPERANCE.—A letter from Laurvig, in Norway, states that the temperance movement has extended to that place, and been so very favorably received, that, though the town contains 8,000 inhabitants, no spirituous liquors have been sold there since the 1st of January.

AMERICAN BIBLE SOCIETY.—The New York Commercial states, that at the monthly meeting of the Board, it appeared that the receipts for July, were \$22,000, and the disbursements over \$25,000; that the issues of Bibles and Testaments, for the same period, were upwards of 79,000 copies, in ninety different languages. Never before were so many issued in one month, and the demand is likely to increase.

Mrs. Ruilman, only daughter of the venerable poet Laureate, Wordsworth, expired at Rydal Mount, the poet's residence, a short time since, after many weeks' suffering from pulmonary consumption.

EPISCOPAL MISSIONS.—The Protestant Episcopal Church in the United States contributed, the last year, for the support of domestic missions, \$22,691; and for foreign missions, \$30,425. Of this amount the churches in the State of New York contributed \$15,258; in South Carolina, \$6310; and in Massachusetts, \$5,208.

The Portland Advertiser states that of the whole number of children in Maine returned to the Board of Education, between the ages of four and twenty-one, the Secretary of the Board finds that six hundred and ninety-two did not attend school during the past summer, and that there were forty-seven thousand, eight hundred and forty-seven who were not in attendance at any school during the past winter.

THE PORTLAND ADVERTISER.—We have already briefly commented this work to our readers. A third edition has appeared, with an additional and valuable chapter on Class-Meetings. This little volume should be universally spread among us. Boston: Othman, 1 Cornhill, Boston.

THE TRUE EVANGELIST.—We have already briefly commented this work to our readers. A third edition has appeared, with an additional and valuable chapter on Class-Meetings. This little volume should be universally spread among us. Boston: Othman, 1 Cornhill, Boston.

THE AMERICAN P

CLEON AND I.

BY CHARLES MACKEY.

Cleon hath a million acres,
N'er a one have I;
Cleon dwelleth in a palace;
In a cottage I;
Cleon hath a dress of fur;
Not a penny I;
But the poorer of the twain is
Cleon, and not I.

Cleon, true, possesses acres,
But the landscape I;
Half the charms to me it yields
Money cannot buy;
Cleon has a sick and drowsy,
Freshening vigor I;
He is velvet, I in fustian—
Richer man am I.

Cleon is a slave to gratitude—
Free as thought am I;
Cleon fears a score of doctors,
Need of none have I;
Wealth surrounds, care-environed,
Cleon fears to die;
Death may come, he'll find me ready—
Happier man am I.

Cleon sees no charms in Nature;
In a dairy I;
Cleon hears no anthem ringing
In the sea and sky;
Nature sings to me for ever—
Earnest listener I;
State for state, with all attendants,
Who would change?—not I!

BIOGRAPHICAL.

Sister ELIZABETH B. FRENCH, daughter of Rev. William and Phoebe French, died of consumption, in Sandown, N. H., May 23, aged 26 years and four months. Sister Elizabeth, from her infancy, was loved and beloved by all her associates, and for above eight years was a member of the M. E. Church. But she sleeps, and we trust, "in Jesus," for she had "hope in her death." May all those who knew her worth imitate her virtues, and live prepared to meet her in heaven. F. Q. BARROWS.

Miss SARAH SEWELL died in Brighton, England, June 7, aged 55 years. She was blessed with an unusual degree of health, till within the last year of her life, when she was called to experience great sufferings, consequent upon the nature of her disease, always so formidable and fatal in its tendency, viz., cancer in the breast. When feeling that her end was near, she murmured not, but reposed in sweet confidence on the will of that God who had been her stay and solace through life. She has left a large void in the hearts of her bereaved relatives and friends, but they mourn not as those without hope, for they feel that their loss is her infinite gain.

"While we weep as Jesus wept,
She shall sleep as Jesus slept;
With her Savior she shall rest,
Crowned, and glorified and blest."

Pepperell, Aug. 1. I. A. S.
Will the Boston Recorder please copy.

Mrs. SUSAN S. BRIDGE, mother of Messrs. J. D. and H. M. Bridge, of the New England Conference, died suddenly, in Holland, Mass., July 27, aged 67 years. She was indeed a "mother in Israel," and had been contending for the reward of the righteous forty years. It cost struggles and sacrifices to profess the Christian faith and name, at the time she experienced religion, and especially so if converts united with the Methodist Church, which was then more than now "everywhere spoken against." Notwithstanding, she united with the M. E. Church, and continued most ardently attached to its doctrines, discipline, and interests, until called to the blessedness of the triumphant church.

Her piety was evangelical, in the largest sense. It was deep, thorough, uniform, cheerful, elevated, and, perhaps more than falls to the common lot of Christians, it was tried as gold, in the furnace of affliction. She had been a widow since 1842—looking and waiting for the time when she also should depart to be with Christ, and to meet the loved ones who had preceded her in the bliss of glorified spirits. That time has come, and she has gone to her rest. J. D. B.

JOSEPH SMITH, our beloved brother, died on the 29th ult., aged 48 years. He was brought to Christ sixteen years ago, in his native town, Eastham, by the ministerial labors of his father-in-law, the late Joel Steele. Dr. A. suffered much, but suffered meekly, for nearly a year prior to his decease. He was patient, and usually happy in God. He still lives in the hearts of his brethren, and sweetly rests, we doubt not, in that happy heaven in which we fondly hope to greet him. His afflicted widow, with her four orphan children, are commended to the sympathies and prayers of the church.

Natick, Mass., Aug. 11. J. S. J. GRIDLEY.

Mrs. ELIZA WIGGIN, wife of Dr. Wood, of Boston, died of consumption, in Tuftonboro', N. H., Aug. 5, aged 28. The Christian's trust sustained her to the end. She hoped by coming to her friends in the country to be spared a little longer, for the sake of her husband and dear little daughter of fifteen months; but the flattering disease refused the boon, and hastily called her away from husband, child, mother, and brothers. "Though they weep" for the early dead, yet they are consoled with the assurance that she rests in heaven. She feared not to die, but exhorted her husband to meet her in heaven.

D. W. BARBER.

Miss ELIZABETH HAYES, an exemplary member of our church, died of consumption, in Effingham, N. H., June 27, in her 33d year. On Saturday night she retired to rest with her sister, to wake no more till the morn of the resurrection, when friends hope to greet her, and spend together a Sabbath of nobler rest. "In the midst of life we are in death." D. W. BARBER.

HULDAH P. RUSSELL, daughter of Elijah P. and Betsey Russell, died in Wilmot, N. H., June 26, aged 22 years. She professed religion some six years since, at Randolph, Vt., under the pastoral labors of Rev. S. P. Williams, and joined the M. Church. She possessed a very amiable disposition, and was greatly endeared to her relatives and acquaintances. During a long sickness, especially she was remarkably happy, notwithstanding her sufferings were very great. When death came, she was ready to meet it, and she rejoiced at its approach. Beyond a doubt, her "rest was gain."

Andover, Aug. 1847. R. DEARBORN.

Sister MARY J. BICKFORD died of consumption, in Porter, Me., July 30, aged 25 years and nine months. She was converted when about eleven years of age. She adorned her profession by a few days before she died she was asked if she had any doubts or fears. "O no," said she, "Every doubt and fear is driven away, and I can look upon death with pleasure. Jesus will go with me across the cold billows, and land me safely on the opposite shore." When death was about finishing its work, being informed that she was going, she looked up and exclaimed, "Glory!" and sweetly fell asleep in Jesus.

Porter, Me., August 11. A. P. SANBORN.
Will the Morning Star please copy.

Sister Hannah Thompson, wife of Br. Joseph Thompson, and daughter of Br. George Rice, died in Durham, Me., July 9, aged 29. She embraced religion when quite a youth, and remained a very worthy member of the M. E. Church until her death. Her sickness was short, and death came suddenly upon her, yet her former course of living was such as to give evidence to her friends that she has gone to rest in the bosom of her Savior. She left two small children, the youngest but a few hours old. May Heaven comfort, protect, and provide for our brother and his little ones, under their severe bereavement.

ALLEN H. COBB.

Durham, Me., Aug. 12.

ALVIRA HALL, daughter of Br. Hall, local preacher of Peru, Me., died at Lowell, July 29, of typhus fever. She experienced religion when twelve years of age. Her end was peaceful.

C. K. TRUE.

Mrs. LUCY S. PAGE, daughter of Ebenr. Moore, Esq., of Gardner, Me., died of dropsy, in Gardner, July 18. Mrs. Page entertained a hope in the mercy of God, and made a public profession of religion some twelve years since, and united with the M. E. Church. During the last three years, from the operation of various causes, she has been a great sufferer, but has usually been sustained by a calm confidence in God. Some few weeks before her departure, she was favored with a wonderful divine manifestation, which filled her with rapturous and triumphant joy during the remainder of her stay with us, excepting a brief period of partial derangement, before her death, after which she calmly fell asleep in Jesus, in the confident hope of a glorious immortality.

M. HILL.

Gardner, Me., Aug. 13.

TEMPERANCE.

For the Herald and Journal.

TEMPERANCE TRIUMPHANT IN MAINE.

Dear Brother,—We wish to the praise of God, to spread the news from pole to pole, that the rum power in this State has met with a most signal defeat, in its attempt to repeal the present License Law. Horse and foot are routed—the law remains on the Statute Book, looking these land pirates in the face, and charging them with crime, in their unlawful traffic. Where on this green earth can there be found a set of criminals, more deserving the penalties of law, than the men who for the paltry sum of a few cents, or dollars, will put into the hands of a fellow mortal an agent so terrible that it will endanger his everlasting interests, yet, turn him into a demon here—embitter all his days—distress his family, and friends—and at last, cast him down into a drunkard's grave? I have felt the pang of the living, while I stood beside my oldest brother's grave, not many months since, and knew he went down there a drunkard. Beside that grave in early morn, before God, and the crumbling remains of a dear brother, I vowed to avenge his death by opposing this accursed traffic. Call me what you please, ultra, radical, or madman, God helping, I shall oppose drunkard-making, at home, or abroad, in the pulpit, and out of it, by day, and by night, blow high, or blow low, amidst the rage of enemies, or coldness of professed friends.—This I will do!

Unlawful rum selling is a crime, and the rum seller is a criminal. Our present law says so! And to wipe this from our Statute Book, hell and earth was moved, this last year. Every thing in the shape of a human being, that could make his mark on a piece of paper, was obtained by their petitions. They mustered about 7,000 names, all as our rum papers said, legal voters. The number of reprobates were near 14,000, beside about 3000 mothers, wives, and daughters.

O, this is a glorious day for the cause, in our State. With the late decision of the United States Court, and our present advanced law, what have the friends to do, but to go forward, and drive the monster from our borders? Boston rum-sellers are doing us much harm; stern justice, slow yet sure, will soon overtake them in their unhalloved business. Victory has, and still must be on our side. God is for us.

Yours for the cause, THEO. HILL.
West Waterville, Aug. 10th, 1847.

There were no females on the rum petitions.

THE ERIE CONFERENCE RESOLUTION.

ACTION OF THE MAINE ANNUAL CONFERENCE UPON IT.

Immediately after the adjournment of our late Conference at Saco, it was very properly announced in the Herald, that the members of our Conference were unanimous in non-concurring in the Erie resolution; but unfortunately, the reasons given by the Conference for that action, were not published at the time, as they should have been, and have never been published, in any form, so that our action on the premises is greatly liable to misconstruction. The reasons assigned by the Conference for its action in this case, were, 1. The alteration in our General Rule on Slavery, proposed by the Erie Conference Resolution, was understood to impair the thorough anti-slavery character of our ecclesiastical constitution. 2. The phraseology of the proposed alteration was thought to be objectionable. These reasons were expressed in the form of a Resolution, and incorporated into our anti-slavery Report; but unfortunately for the end intended to be accomplished by originating that Report, it has never appeared in the Herald; it has, indeed, recently appeared in an imperfect form in circulation of our Minutes, that its appearance there hardly accomplishes the purposes of a public testimony; but the most unfortunate circumstance of the whole is, that though the most of the Report appears in the Minutes, the Resolution containing the reasons for the action of our Conference on the Erie Resolution, is left out of it entirely! Though the subscriber was not a member of the committee on Slavery, he knows that the said Resolution, involving the reasons named, was in the Report, and furthermore, he knows it was adopted by the Conference. Will the Secretary of the Conference have the goodness to furnish an accurate copy of the Report on Slavery, for

publication in the Herald, as he undoubtedly did furnish an accurate copy for publication in the Minutes?
Gardner, Me., Aug. 6th, 1847. M. HILL.

We know nothing about the omissions referred to, as we have received no documents whatever on the subject.

For the Herald and Journal.

AN APOLOGY

FOR THE "WEAK-HEADED" MAN, IN THE CONGREGATIONAL JOURNAL, ABOUT "ARMINIANISM."

Br. Stevens,—If you will look into a book published sixteen years ago, by Rev. Joel Hawes, of Hartford, Conn., entitled a "Tribute to the Pilgrims," you will see abundant strong stuff, about "Arminianism," from which a "weak" brother might take sufficient fright to last him ever since, if he had any confidence in the veracity of the Doctor. I read it sixteen years ago, and my unfavorable opinion of him has lasted me till now. I am sorry never to have found a way to get rid of it. If we form an "Evangelical Alliance" with the Doctor, I want him to take back his misrepresentations, and orthography, too. Mr. Wm. C. Brown, when editor of the Herald, some years ago, gave him and others a respectable invitation so to do; but it has not been heeded by any body but Dr. Beecher, that I know of.

A POOR WEAK ARMINIAN.

Boston, Aug. 13.

From the Literary World.

STANZAS.

BY EMMA C. EMERY.

"The night cometh when no man can work,"
Ye, who in the field of human life,
Quickening seeds of wisdom find would sow,
Pause not for the angry tempest's strife,
Shrink not from the noontide's fervid glow,
Labor on, while yet the light of day
Sheds abroad its pure and blessed ray,
For the Night cometh!

Ye, who at man's mightiest engine stand,
Molding noble thought into opinion,
O, stay not, for weariness, your hand,
Till ye fix the bounds of Truth's dominion;
Labor on, while yet the light of day
Sheds upon your toil its blessed ray,
For the Night cometh!

Ye, to whom a prophetic voice is given,
Stirring men as by a trumpet's call,
Utter forth the oracles of Heaven,
Earth gives back the echoes as they fall;
Rouse the world's great heart while yet the day
Breaks life's slumber with its blessed ray,
For the Night cometh!

Ye who in home's narrow circle dwell,
When Love's flame lights up the household hearth,
Weave the silken bond, and frame the spell,
Binding heart to heart through love's dearth;
Pleasant toil is yours; the light of day
On naught holier sheds its blessed ray,
Yet the Night cometh!

Diverse though our paths in life may be,
Each is sent some mission to fulfill;
Fellow workers in the world we are,
While we seek to do our Master's will;
But our doom is labor, while the day
Points us to our task, with blessed ray,
For the Night cometh!

Fellow workers are we; hour by hour,
Human toils are shaping Heaven's great scheme,
Till we see no limit to man's power,
And reality outstrips old dream.
Till we struggle, therefore, work and weep,
In God's Acre ye shall calmly sleep,
When the Night cometh!

THE QUART OF MILK.

BY MRS. H. C. KNIGHT.

We were at housekeeping. I really then had a house of my own, a home of my own, a spot wherein I could sit quietly down, with no painful foreboding for the future. There were the sitting-room and kitchen, adorned with all their appropriate furniture, nor were the rocking-chair and work-table which occupied an especial place for me in the parlor, my husband's first gift to his wife, more interesting or valuable than the bright tin quart, and pint dipper and pail and pans that shone upon the shelves of the pantry. I remember going silently around, opening this closet, admiring the effect of the china, peeping into the flour barrel, egg-basket, and tea-caddy, with a secret delight at their all being at my own disposal. Charming is the young housekeeper's first introduction to her household duties, when everything is fresh and clean and new—and the little, yellow milk pans too! how invitingly they looked. Every morning was heard the little knock of the milk girl, at the back door, bearing in her hand our pint of rich, sweet milk. And then how I poured it into its yellow pan, with almost as much pride as the dairy-woman from her ten-quart pail. How many purposes were answered from that single pint! milk for our tea, cream for our coffee, breakfast for puss, to say nothing of an occasional pudding. Our pint was perennial, always a supply, always enough; extra milk was quite unthought of. It regulated our wants and our wants regulated it; they kept pace with each other, and we were as contented as could be. Time passed on, and with it, the enlargement of our means; with the enlargement of our means, the enlargement of our wants; our pint swelled to a quart.

"O, what can I do with a quart!" I exclaimed, setting aside the little yellow pan, and filling a larger, full to the brim. Cream, custards, cakes, and puddings danced in abundance before me. I ran to the cook-book to look over the page, headed, "Rich Puddings." "It is so delightful to have enough to do with!" cried I, wondering for the moment how I had ever been able to get along with the little yellow pan full, only a pint!

"I thought you would like some cream on your baked apples, James is it not delicious? there is a plenty of it," and I generously poured from my cream pitcher, over my husband's plate. He agreed that it was delicious, a perfect luxury!

"And these cakes! the best Jenny ever made, sour milk cakes! after all there is nothing like sour milk for cakes," so I expatiated on the cakes.

The next morning's breakfast came, as come it will. The fragrance of the Java was enough to whet the appetite. My husband was fond, fastidiously fond of his coffee, and I took particular pleasure in noting the rich brown of his cup, the two liquids gracefully intermingling, the clear white of the one, and the deep brown of the other. Now for the first time, our pitcher felt empty. I peered in. Behold a few drops of blue milk, ebbing at the bottom. I dare say my cheek crimsoned at Jenny's negligence: not to remember so common a thing as the cream! Jenny was called. "That's all," meekly answered she, "you used the rest yesterday."

What! my quart disappear like that? "True I used the cream for tea, but there was not enough for morning tea?" "When you find no milk for breakfast, get an extra pint the night before, Jenny," I said. We drank our coffee with skimmed milk, an unthought of thing before in our little family.

"I will help fill up Jenny's oven," I thought one day, "yes I will make one of those rich puddings and a loaf of cake from mother's receipt—yes, I will do it, as now we have a plenty of milk," and to work I went, with the greatest animation; success heightened it, nor was it in the least degree damped until ten times, or half an hour before tea-time, when James rushed in, pleading for supper as soon as possible, some committee-meeting was already waiting for him. To the usual half hour for getting tea, was added, super-added, another quarter of an hour. He looked at his watch impatiently. "How is this, we are getting late?" he said, as husbands have a right to say when things are getting far out of season, and which they quite imperiously say, when it happens in this way with their meals. A second look at the watch! I called him to tea, through sheer shame, though it was not yet ready. Jenny had gone to buy some milk, also! What could my cake expect to make against this want of punctuality, especially on a committee-meeting night?

"Ah, it never happened so when we had our pint!" I involuntarily sighed.

A friend, my husband's dear, good old Mrs. — dropped in one afternoon, saying she meant to return and take an early tea with us.

"Now I will make something good for tea, it is so long since she has been here," was the generous suggestion, which sprang up in my heart. "What? yes, what? it shall be," besides, James is so fond of them, and as we have plenty of milk too." Away I flew to the store, meaning to prepare them myself, not caring to entrust so delicate an operation to Jenny. Behold me, busy enough, sifting flour, beating eggs, or gathering together divers articles for the mixing. "Now for the milk, Jenny!" I exclaimed brightly, already in prospect of seeing my husband's eye rest complacently upon the delicious dish of whiffles, smoking upon the tea table. Jenny hesitated. "Run, Jenny, run, but don't spill it. I suppose the pan is nearly full," Jenny obeyed, but returned with rapid step. "She will spill that milk! Jenny is so careless!" I was inwardly murmuring, when the pan was thrust into my face, and Jenny said, "It's just as I was thinking—you took it to put with the other milk to make the custards for dinner." "All!" I ejaculated, dolefully surveying the scanty remains in the very bottom of the pan, "not even enough for tea!"

"No ma'am, you told me to get the bowl full, and this is all that's left, you know." Yes I know now—but did it take all the quart gone already!

"Run, then, and try to buy some in the neighborhood, enough for the whiffles and enough for tea—a quart more, none too much, be quick, Jenny!" "Two quarts then it will be!" Jenny said, and left me looking at the subsiding froth of my eggs.

"How is this?" I moralized. "How is this? the first quart used to answer wonderfully well, and now with our quart we never have enough—always out, it seems to me! Two quarts will hardly satisfy us!—ah I see, now, how it is—yes, I see it!—the more we have, the more we want; yes, yes, that is the fact!" and I sighed over the great truth, forcibly illustrated by so humble a thing as a quart of milk.

Never a truer saying, and how much do we see of it every day. Is not this the secret of many a stunted contribution of many a family irritation and many a difficulty in business; with increasing means, come increasing wants; the wants verily apt to outrun the means, as they most assuredly will, if not stoutly kept at bay.

Are there not thousands living in fine houses, dressed in fine dresses, who are literally poor, pinched for money to pay this debt and that, and all because their artificial wants have got the upper hand of them: as soon as one is gratified, another starts up, clamoring to be satisfied.

We sometimes wonder why people apparently doing well, fore-handed people, as we have considered them, are so often unable to meet emergencies, or answer the calls of benevolence. "We can't afford it," they plead, and we smile at the evasion. In fact it is no evasion, it is true; they have already spent everything upon themselves, for what they imagine fashion, or their standing, or popularity, or necessity, demanded of them; and the more they spend, the more they may spend and must spend. It is certainly a nice line to draw around our families, that boundary line between the calculations of prudence and the demand of imaginary wants; it is a line that ought to be drawn and strictly adhered to, and for two reasons.

First, that we may enjoy a comfortable independence. Notwithstanding all that is said about the abundant advantages of our country, and the love of our ruling passion, the love of money, it is yet true, that the great mass of us, are forced to struggle to keep ahead of our expenses, and with all our earnings, we are all ready to say, "May the English race in all its branches, bless that name." As for us, we take leave of his memory now, by applying to him his own tribute to Whitefield, in the sermon upon his death, in 1770:—

"Who is a man of a catholic spirit? One who loves as friends, as brethren in the Lord, as joint partakers of the present kingdom of heaven, and fellow-heirs of his eternal kingdom, all of whatever opinion, mode of worship, or congregation, who believe in the Lord Jesus; who love God and man; who rejoicing to please, and fearing to offend God, are careful to abstain from evil, and zealous of good works. He is a man of a truly catholic spirit, who bears all these conditions upon his heart; who, having an unexpressed tenderness for their persons, and an earnest desire for their welfare, does not cease to commend them to God in prayer, as well as to plead their cause before men; who speaks comfortably to them, and labors by all his words, to strengthen their hands in God. He assists them to the uttermost of his power, in things temporal and spiritual. He is ready to spend, and be spent for them; yea, to lay down his life for them. How amiable a character is this! How desirable to every child of God!"

This portrait came from the painter's own soul. It might have been extravagant praise to bestow on George Whitefield. It is no more than truth, when applied to John Wesley.

Thoughts, many and important, are suggested by the survey that we have hastened through. This thought is most obvious, and is all that can be added:—What an idea the history of Wesley, and his work gives, of the capacity of an individual, and of the productiveness of a single life! It is a great question, in our day, How may the largest crop be derived from an acre of ground? Far greater the question, How much efficient power can a life produce? Wesley's story is a stern homily on persevering, devoted, cheerful labor. "Work! work!" it cries, trumpet-tongued. "Work on, work ever in faith and love!"

His method we know; what is ours? Let every conscience answer.—Christian Examiner.

A SOLDIER'S EPITAPH.

Here lies an old soldier, whom all must applaud,
Since he suffered much hardship at home and abroad;
But the hardest engagement he ever was in,
Was the battle of Self, in the conquest of Sin.

Anything may be of anything, upon which our nature carries us on, according to its own previous bent and bias; which occasions, therefore, would be nothing at all, were there not this prior disposition and bias of nature. Men are so much one body, that in a peculiar manner they feel for each other's shame, sudden danger, resentment, honor, prosperity, distress: one or another, or all of these, from the social nature in general, from benevolence, upon the occasion of natural relation, acquaintance, protection, dependence; each of these being distinct elements of society. And, therefore, to have no restraint from, no regard to others in our behavior, is the speculative absurdity of considering ourselves as single and independent, as having nothing in our nature, which has respect to our fellow-creatures, reduced to action and practice. And this is the same absurdity, as to suppose a hand, or any part, to have no natural respect to any other part, or to the whole body.—Bishop Butler's Sermons.

CHRISTIANITY THE DIRECT AGENT IN SOCIAL REGENERATION.

Christianity is the fundamental influence; that which supports all other means of ameliorating the conditions of man; that which is the source of modern science, law, art and education; that which suggests and inspires all the movements of philanthropy; and that alone which works a radical change in the character of man, subduing his natural selfishness, and subjecting him to the control of reason, conscience and love. No human wisdom can devise a successful plan for harmonizing the interests of the human race, so that wars and fightings will not come forth from their lusts, and bring them "into captivity to the law of sin which is in their members," until "the law of the spirit of life in Christ Jesus" shall make them free. Oppression, violence, bloodshed, intemperance, licentiousness, crime and cruelty in every form, will scourge the earth, so long and so far as the native character of man shall bear sway in the world. We look, therefore, to vital Christianity to be the harbinger of that age of order, peace and social happiness that the world is reaching after not in vain. The reconciliation of individuals will reconcile nations. Defensive war will cease with the cessation of the "new earth" when man himself shall become a "new creature" in Christ. Not only will the great fountains of human suffering—war, slavery, intemperance, and licentiousness—be dried up, but righteousness and truth, beneficence and courtesy, reigning in human hearts, and shining in all human intercourse, will leave no right unregarded, no want unsupplied, and no suffering unrelieved. This is not a vision of enthusiasm nor a dream of philosophy. Were it not for the testimony of divine revelation, we should entertain no such expectations. With this encouragement we can anticipate all that we have dejected. We can believe that science and art, civil government and education, will contribute, as handmaids of religion, and that religion, by its direct agency, will bring the race to the exercise of mutual forbearance and generosity. This is what is wanted, all that is wanted, and all that is consistent with a state of trial, and preparation for a responsible existence beyond the grave.—[New Englander.]

WESLEY AND METHODISM.

Look from Wesley's death-bed towards France; and on the morrow the streets of Paris exhibited a scene that should have proved to the conservators of England the worth of him who could impress upon the neglected masses the sentiment of religion. The sacred vessels of the Parisian churches were carried to the mint, to be coined into that which is called the "sinews of war." England followed not France in the desecration. A sentiment of reverence guarded, and still guards, her altars. The tombs of her saints and sages were not to be violated as were those of France, nor their ashes to be scattered to the winds, that the lead of their coffins might be moulded into bullets. Hearts, by thousands, once rude and violent, were now at peace with God, living in recognition of a heavenly kingdom, and chanting holy hymns, instead of shouting fiendish curses. Myriads once crushed by poverty and toil, had been rescued, and with the faith and love of the gospel, every good gift had been given. America, too, had shared the blessing; her remote borders had been visited by the missionaries of Methodism, and her forests had rung with their thrilling hymns.

The founder of the great society rested not in St. Paul's, nor Westminster Abbey. The ruling powers did not desire it, although they did not deny such consecrated ground to a prodigal man of genius, or a blasphemous soldier. Nor did Wesley desire to be buried away from his people. His remains were laid beneath the chapel in which he had so often preached.

Let us, then, peace, soul of John Wesley! we are all ready to say, "May the English race in all its branches, bless that name." As for us, we take leave of his memory now, by applying to him his own tribute to Whitefield, in the sermon upon his death, in 1770:—

"Who is a man of a catholic spirit? One who loves as friends, as brethren in the Lord, as joint partakers of the present kingdom of heaven, and fellow-heirs of his eternal kingdom, all of whatever opinion, mode of worship, or congregation, who believe in the Lord Jesus; who love God and man; who rejoicing to please, and fearing to offend God, are careful to abstain from evil, and zealous of good works. He is a man of a truly catholic spirit, who bears all these conditions upon his heart; who, having an unexpressed tenderness for their persons, and an earnest desire for their welfare, does not cease to commend them to God in prayer, as well as to plead their cause before men; who speaks comfortably to them, and labors by all his words, to strengthen their hands in God. He assists them to the uttermost of his power, in things temporal and spiritual. He is ready to spend, and be spent for them; yea, to lay down his life for them. How amiable a character is this! How desirable to every child of God!"

MAN MADE FOR SOCIETY.

Mankind are by nature so closely united, there is such a correspondence between the inward sensations of one man and those of another, that disunion is as much avoided as bodily pain, and to be the object of esteem and love as much desired as any external goods; and, in many particular cases, persons are carried on to do good to others, as the end their affection tends to, and rests in; and manifests that they find real satisfaction and enjoyment in this course of behavior. There is such a natural principle of attraction in man towards man, that having trod the same track of land, having breathed in the same climate, barely having been born in the same artificial district, or division, becomes the occasion of contract, acquaintance, and familiarities many years after; for any thing may serve the purpose.—Thus, relations, merely nominal, are sought and invented, not by governors, but by the lowest of the people; which are found sufficient to hold mankind together in little fraternities and co-partnerships: weak ties indeed, and what may afford ground enough for ridicule, if they are absurdly considered as the real principles of that union; but they are, in truth, merely the occasions, as

Advertisements.

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April 28th, 1847.

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JOHN COE, having become the Proprietor of the Marlboro' Hotel, commands his house to the patronage of the public. The better to accommodate the increasing business of the Hotel, and to make it more worthy of respect, he has added elegant parlors and sleeping chambers have been added, and the whole furnished and improved, making the Marlboro' Hotel one of the most elegant, pleasant, and desirable public houses in the metropolis. Situated in the centre of Boston, near the principal places of business, and the principal churches, it offers inducements to the traveller, for business or pleasure, exceeded by no other Hotel. The Marlboro' is the oldest of its kind in the country, and has long been a favorite resort to its profession. Family business is maintained evening and morning, in which all who choose can unite. The seal of public approval has been bestowed upon the regulations and management of this house, and never more flattering than now. With a table second to none in the country, with ample and pleasant apartments, and attentive and respectful servants, and all other articles usually kept in a First-rate Hotel, warranted to be of good quality, and at as low prices as any other establishment in the city.

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